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MONACHISM IN THE ROMAN CATHOLIC CHURCH

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MONACHISM IN THE ROMAN CATHOLIC CHURCH.

Three Sermons for the People, delivered during May, 1884,

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IN

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SERMON I.

TOPIC—ORIGIN AND NATURE OF MONACHISM.

Beloved, believe not every spirit, but prove the spirits, whether they are of God: because many false prophets are gone out into the world.—I John 4: 1.

The jeweler of to-day possesses an acid by which he tests all metals said to be gold. If the application of the acid does not discolor the metal there is no doubt of its genuineness.

The Christian Church has ever had the right to test all teaching. Common sense, enlightened and sanctified by the truths of Christ's gospel, is the principle by which truth and error are ever discoverable. That which accords with the consensus of the gospel is truth; that which is contrary thereto is error.

Faith in Christ and His Word makes truth effective and powerful. Implicit credulity always makes possible the reception and propagation of error.

The apostle John in our text states a truth pertinent to all time—that there are many false teachers in the world. He also cautions the church against the danger of superstition, and urges it to the performance of a difficult and laborious task: "*Beloved, believe not every spirit, but prove the spirits whether they are of God.*"

And so the question we ask to-night is this: Is the Monachism we find in the Roman Catholic Church a christian or unchristian institution? I believe it to be unchristian and will undertake to prove three things concerning it.

First. That Monachism is of heathen origin.

Second. That the practices of Monachism are in direct conflict with the scriptural doctrine of *Justification by Faith*, and that its tendency is to deify human sanctity and lower the worship of Christ.

Third. That the *spirit* of Monachism is contrary to the general tenor of gospel truth.

I.—*First, then, I am to show that Monachism is not a christian but a heathen institution.*

There was in the christian church of the first to the third century a class of people who came to be known by the name *Ascetics*. They gave themselves up to greater degrees of fasting and abstinence than other men, in order to subdue or mortify their passions. They were divided into two classes, *Abstinentes*, or those who abstained from wine, meat and agreeable food; and *Continentes*, or those who abstained from matrimony also. The last class were considered as attaining a higher degree of sanctity than the former. Many laymen as well as ecclesiastics were ascetics in the first centuries of our era, without retiring on that account from the business and bustle of life.

History also furnishes these facts. Out of this *asceticism*

there grew up another class, who separated themselves from society, and led a hermit life, going to still greater excesses in the mortification of the flesh by abstinence from food and self-inflicted torture of the body.

In the third century two men of distinguished character appear. The name of the first is Paul, who being reported a christian and fearing persecution, fled into the Thebaid. Here he safely established himself in a cavern shaded by a palm tree and near to which was a spring of water. In the same century a man by the name of Anthony, born at Coma, in Egypt, heard the gospel read in which were these words: "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." Notwithstanding his great possessions he took the words as a direct address to himself, at once returned home, distributed his property among his neighbors, reserving only a small sum for the support of his sister, whom he placed in charge of some christian virgins, and then betook himself to a solitary life, first visiting the most eminent ascetics and anchorets he could find in order that he might learn the peculiar merit of each and imitate it. He first fixed his dwelling in a tomb, then in a ruined fort near the Nile, and finally dwelt in the solitude of the mountains. He is said to have made the solitary life honorable and popular.

Following these two men was Pachomius who, for a while, led a similar life, but having a genius for organization, gathered the monks together into what was called a *cœnobium* or *laura*. He made a formal monastic rule and before he died is said to have had 7,000 monks altogether under his own authority.

Such is generally considered the origin of the monastic life. Some few authors, however, trace the asceticism of the first few centuries back to the Jewish Therapeutæ in Egypt, and the Essenes, a sect in Palestine at the time of our Lord.

But, my hearers, if we are true to history we must go further back than this. Monachism began in the East and traveled West. Its advocates cannot show that it had either a Jewish or Christian origin. The proof that Monachism has its source in heathenism, has been classified as follows:

1. *Monumental History.* Inscriptions have been discovered in South-western Asia and Egypt, representing priests and religious ceremonies. We learn from these that many of the priests shaved the head, and always wore a peculiar habit, which in historic times, we are told, was white. We learn further that these priests taught that the body must be kept pure by fasting and other ascetic observances. These monumental records were made long before the Christian era. Nearly 600 B. C. the artificial caves of India were occupied by Buddhistical monks, and there is conclusive evidence that they had served the Brahmins for a like purpose long before that.

2. *Written History.* The sacred books of India are the

Vedas and the most important among them is the Rig Veda. This collection of hymns and verses was completed not later than 600 B. C. In it is the following legendary statement which undoubtedly indicates the origin of Monachism. At an early period of the present æra of Brahminic manifestation, Dhruva, who was "born of and one with Brahma," *began to perform penance*, as enjoined by the sages on the banks of the Yamuna. While his mind was wholly absorbed in meditation, the mighty Hari, identical with all natures, took possession of his heart. Vishnu being thus present in his mind, the earth, the supporter of elemental life, could not sustain the ascetic. The celestials called Yamas made a great effort to divert his attention. Among their efforts to distract his attention, one of them assumed the appearance of his mother, and stood weeping before him, calling in tender accents:

"My son, my son, desist from destroying thy strength by this fearful penance! What hast thou, a child but five years old, to do with rigorous penance? Desist from such fearful practices, that yield no beneficial fruit. First comes the season of youthful pastime, and when that is over it is the time for study; then succeeds the period of worldly enjoyments; and lastly, that of austere devotion. This is thy season of pastime, my child. Hast thou engaged in these practices to put an end to thy existence? Thy chief duty is to live for me; duties are according to the time of life. Lose not thyself in bewildering error—desist from unrighteous actions. If not, if thou wilt not desist from these austerities I will terminate my life before thee." But notwithstanding this appearance of his mother, and other illusions of a very distracting character, the boy still kept himself wholly engrossed, beholding without interruption Vishnu seated in his soul, and saw no other object. This legend without doubt has for its basis the fact that many of the Brahmins were hermits long before the Rig Veda was completed.

The Laws of Manu, another class of Hindu sacred books, believed, from their opposition to Buddhism, to date about the fourth century B. C., contain the following statements on this subject: That there was enjoined, by example and precept, entire abstraction of thought, seclusion from the world, and a variety of penitential and meritorious acts of self-mortification, by which the devotee assumes a proud superiority over the vulgar herd of mortals, and is absorbed at last into the divine fountain of all being. The sixth book of the Laws of Manu is entitled, "Duties of the Anchorite and of the Ascetic Devotee." The Dwija, for whom these rules are principally laid down, are described as a sort of monks, who practised tonsure, wore girdles, carried staffs, asked alms, fasted, lacerated the body, and dwelt in the deserts and forests. In section twenty-four of this book, the reader will find these words; "The Dwija, who dwells alone should deliver himself to austerities, increasing constantly in their severity, that he may wither up his mortal substance."

Let us now turn our attention to Buddhistic Monachism. Buddha was born 624 B. C. The growth of monastic practices in the system of religion which he founded, seems to have been somewhat after this manner. First came austere practices without separation from society; then the devotee, like the Christian anchorite, sought the solitude. Some one who was particularly celebrated for the holiness of his life, or more inventive than others in bodily torment, soon began to gather admirers and imitators about him. They came and dug their caves or built their huts in the neighborhood of his, and thus arose the second form of life corresponding to the Christian Cœnobites. Sometimes the community was assembled under one roof, at other times, as in the Thebaid, they dwelt apart. As yet, however, their mode of life was by no means settled or uniform. Now was the time for a law-giver; and the people of India found him in the person of Buddha, "the awakened or enlightened." He ignored the pleasures of life, wandered about as a beggar, and left such principles of discipline as became written rules for his monks. One king is said to have founded 84 000 monasteries for his order, that being the number of discourses Buddha pronounced during his life-time. Buddhism has suffered several persecutions in China. During one period 4,600 monasteries were destroyed. "The number of monks in a monastery is from four to many thousands, especially in northern countries; for instance, in the collegiate monastery of the Chutukts in Mongolia there are 30,000." There is a very strong resemblance between Buddhism and Roman Catholicism. Buddhism has for its Pope the Dalai-lama; its worship consists of ceremonies, feasts and processions. It has beads, auricular confession, pilgrimages, a kind of mass, prayer for the dead, and extreme unction. Its monastic life is very similar to that found in the Romish Church in many particulars.

From the monumental history of south-western Asia, made centuries before the Christian Era; from the Rig Veda, completed 600 years B. C.; from The Laws of Manu, written four centuries B. C.; from the practices of Brahminical and Buddhistical monks, centuries before Christian Monachism; and from the exact resemblance of the Buddhistical to the Roman Catholic monks in many particulars, we must conclude that Monachism is not original with Christianity, but a graft of heathen theories and practices on the trunk of the Church.

II.—*Let us now pass on to a consideration of the second leading thought, by which I am to show that the spirit of Monachism is in conflict with the scriptural doctrine of Justification by Faith, and that its tendency is to deify human sanctity and lower the worship of Christ.*

The fountain from whence Monachism springs in all its varieties of age, creed, and country, is the same—namely, an intense individualism of character, combined with an all-controlling desire to be considered superior to others in personal sanctity.

The first form of Monachism in the Christian church was asceticism. Its fundamental principle was the *meritoriousness of works*. It held self-denial and suffering to be meritorious in the sight of God and for itself. This has always been the germ element in this system. Follow this principle to its utmost limit and you discover this idea taking possession of the human mind. If self-denial and suffering are meritorious in the sight of God, then self-inflicted torture must have more influence with the Deity than any form of suffering prescribed by others. So there has arisen, at various times in the Romish Church, a class of people who have been called *Flagellants*. They believe that as Christ was scourged by the Roman soldiers before the crucifixion, so they being scourged by themselves, the voluntary act is much more acceptable and meritorious in the sight of God.

The Romish Church sanctioned this form of penance by authority, and a code was framed estimating the precise value of each separate infliction as a commutation for sin. The distinguished ascetic, Dominicus Loricatus, was accustomed to read or chant the whole of the Psalter and administer to himself 100 lashes for each psalm, so that at each time he finished the Psalter he had received 15,000 stripes, or completed 5 years of penance.

Nor is this practice of ancient date. Only last Easter there was just such an exhibition in a neighboring country. Near the border of New Mexico there is a brotherhood of Roman Catholics who call themselves *Penitents*. They annually commemorate the crucifixion of Christ by subjecting themselves to the most horrible tortures. "Reports from Albuquerque, New Mexico, state that the scenes were enacted last Good Friday with all the fiendish brutality which characterized them in the past, and that one of the penitents died from the effects of the scourging he had received. The report published says that 'this man had been prepared by tying wide bands of tin around his legs above his knees, and also around the calves of his legs, and then by taking a sharp punch and perforating these bands like a grater, driving the tin into his flesh with each perforation. His head was wrapped in a black cloth, while he was hugging closely to his breast a horrible image of death with a drawn bow and arrow. His feet were joined with a chain about twelve inches long, and in this condition he was marched to the church and back to the dungeon. When half way back the procession was met by the other penitents, who were stripped to the waist and scourging themselves over their backs with scourges, made of soap weed. At the door the scourging members stopped, surrendering their scourges to the attending brethren, and bent their backs to the strokes of these men for fully ten minutes, after which they paraded before the door with their arms extended and their faces in the dirt. Then the leaders marched over them, stepping with one foot on each of their bare and scarified backs, and bearing their full weight.'"

This principle, the *meritoriousness of works* carried to the same limit, is to be seen in the *Pillar Saints* of the fifth century. Simeon Stylites was expelled from a monastery near Antioch for his long abstinences and severe voluntary mortifications. Because of his supposed personal sanctity great crowds came to see him on the top of a mountain he had chosen for his anchoretic performances. Incommoded by the pressure of the crowd he erected a pillar on which he might stand; elevated at first 6 cubits, then 12, 22, 36 and, at last, 40 cubits. The top of the pillar was 3 feet in diameter and surrounded with a balustrade. Here he stood day and night and in all weathers. He generally ate but once a week; what sleeping he did was without reclining; he wore a long sheep-skin robe and cap of same material, and is said for some years to have observed an annual fast of forty days at a time.

Tennyson, the Poet Laureate, has interpreted for us the *spirit* of this man in his poem entitled ST. SIMEON STYLITES:

"Altho' I be the basest of mankind,
I will not cease to grasp the hope I hold
Of *sainthood*,
Let this avail, just, dreadful, mighty God; * * * *
In hungers and in thirsts, fevers and cold,
In coughs, aches, stitches, ulcerous throes and cramps, * * *
Patient on this tall pillar I have borne.
Rain, winds, frost, heat, hail, damp and sleet, and snow;
Who may be saved? Who is it may be saved?
Who may be made a saint if I fail here? * * * *
God only through his bounty hath made fit,
Among the powers and princes of this world,
To make me an example to mankind,
Which few can reach to. * * *
I say that time is at the doors
When you may worship me without reproach;
For I will leave my relics in your land,
And you may carve a shrine about my heart,
And burn a fragrant lamp before my bones,
When I am gathered to the glorious saints."

In that selection you have the very pith of monachism; it is salvation by works; personal pride to such a degree as to think himself eclipsing all others in sanctity; and the hope and command that he shall be deified and worshipped after death.

My brethren, heaven is not bought with the earthly price of good works. Salvation is from God through Christ alone. The apostle declares "God hath *given* to us eternal life." Jesus himself, said "He that *believeth* on the Son hath eternal life." Many years ago a young monk urged his weary way on his knees up Pilate's staircase in Rome to gain an indulgence offered by the Pope. Like a peal of thunder he heard a voice within him say:

"*The just shall live by his faith.*"

And so when afterward he was called on to confess the truth he said "I, Doctor Martin Luther, unworthy herald of

our Lord Jesus Christ, confess this article, *that faith alone without works justifies before God*, and I declare that it shall stand and remain forever. There is no one has died for our sins, if not Jesus Christ the Son of God; and it is he alone that taketh away our sins; it cannot be ourselves and our own works. But good works follow redemption as the fruit grows on the tree."

The gospel truth is this:

"Lord, I believe were sinners more
Than sands upon the ocean shore,
Thou hast for all a ransom paid,
For all a full atonement made."

And he who sincerely trusts in a crucified Christ for his personal salvation will always feel and act upon the accompanying truth.

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

And so salvation is not of works but of faith; and the glory of works is not to be given to the believer, but to the Lord Jesus Christ who gives the grace to perform the works.

III.—Let us now proceed to consider the third statement I have made—namely: *That the spirit of Monachism is contrary to the general tenor of gospel truth.*

Among the numerous personal virtues which Christ inculcated, are four that hold a prominent place: humility, truth, obedience to civil law, and mingling with society to improve and purify it.

The teaching of Jesus concerning humility is: "And Jesus called a little child unto him and set him in the midst of them, and said, 'Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven.'" "And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted."

The words of Jesus concerning truth are: "I am the truth." "And ye shall know the truth, and the truth shall make you free." Concerning citizenship the Master said, "Render, therefore, unto Cæsar the things which are Cæsar's, and unto God the things that are God's." The duty of moral influence by association with others the Saviour taught by the use of a beautiful figure. "Ye are the light of the world." "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." Let us now examine the spirit of Monachism, and see how it accords with or antagonizes these teachings.

1. *Seclusion*, which is an essential part of Monachism, is contrary to the teachings, example and prayer of Christ. Christianity was the leaven to be put into the meal that it might leaven the whole lump. It was the true religion which by personal contact was to gain, to direct, to purify the world

It was Jesus who pleaded with his Father, saying "I pray not that thou shouldest take them out of the world." "Jesus, the model for all believers, was neither an anchorite nor cœnobite. He retired to the mountains and into solitude, but only temporarily, and for the purpose of renewing his strength for active work. In the society of his disciples, of both sexes, with kindred and friends in Cana and Bethany, at the table of publicans and sinners, and in intercourse with all classes of the people, he kept himself unspotted from the world, and transfigured the world into the kingdom of God. His poverty and celibacy have nothing to do with asceticism but represent, the one, the condescension of his redeeming love; the other, his ideal uniqueness and his absolutely peculiar relation to the whole Church, which alone is fit or worthy to be His Bride." Jesus taught that there is more virtue in the temperate and thankful enjoyment of the gifts of God than in total abstinence; in charitable and well-seasoned speech than in total silence; in connubial chastity than in celibacy; in self-denying practical labor for humanity than in solitary asceticism.

2. Concerning christian duties to the State, Romanism teaches to-day: that the Pope of Rome is the supreme and infallible head of the Church throughout the earth. Every Jesuit has sworn, "That by virtue of the keys given to the Pope by the Savior Jesus Christ he hath power to depose heretical kings, princes, governments and what not, all being illegal without his sacred confirmation, and that they may be safely destroyed." Continual and absolute *obedience* to the Pope by all monks and nuns is the highest form of Roman Catholic excellence; yea, further, it is claimed that he must be obeyed even though all the laws of the land are broken. Besides all this it is a monkish maxim "That errors in religion, when maintained and adhered to after proper admonition ought to be visited with penalties and punishments;" and so every Bishop of the Romish Church in this country is bound by oath to the following words: "Heretics, schismatics and rebels to our said Lord or his aforesaid successors, I will to the *utmost power persecute and oppose*." In these words, my friends, you have two of the governing principles of the Inquisition.

3. Concerning *truth*, the monks propagated these teachings as early as the 4th century, "That to deceive and lie is a virtue when religion can be promoted by it." This, you at once recognize as the synonym of the Jesuitical principle of the 19th century, "that the end always justifies the means."

4. But, in the last place, under this head, it is strongly claimed that monachism possesses the spirit of *humility* in an eminent degree. Let us see if this is so.

The early ascetics maintained that Christ prescribed a two-fold rule of *holiness* and *virtue*; the one lower, the other higher; the one for men of business, the other for persons of leisure and such as desired glory in a future world.

The dress or habit of all monks and nuns is intended to be a cheaper, coarser, meaner raiment than the people wear, thus expressing their personal humility and contempt for the world.

How have these two principles operated?

Their garb has cultivated in them this feeling: "Stand by, I am holier than thou!" It has created a class who have claimed exemption from civil law because of their seclusion from the world. It has made their mendicants selfishly proud, claiming for the church anything they want, on the basis that their superior holiness makes the demand a just one.

"For the simple, divine way of salvation in the gospel, it has substituted an arbitrary, eccentric, ostentatious, and pretentious sanctity. It has darkened the all sufficient merits of Christ by the glitter of the over-meritorious works of man. It has measured virtue by the quantity of outward exercises instead of the quality of the inward disposition." Having set up a standard of personal morality, not taught in the gospels, it has lowered general morality, by establishing the idea that celibacy is superior to holy matrimony; it has debased the people making them in their own eyes lower than their teachers in possibility and responsibility. In this it ever has and ever will curse the home by making it appear of lower grade than celibate life.

Here then, my friends, is the *real spirit* of this institution. It claims to be the *holiest* thing in the sight of God, and discards all other claims as unjust; it looks upon the world of men and women as the common herd not fit for its society; it uses any means to accomplish its ends, making its movements in silence and darkness, and when strong enough defies the arm of the civil law, yea makes it its servant to push forward its enterprises.

My friends, that monachism is of heathen origin I have no doubt. I believe it to have sprung up from the excessive vanity of the human heart, and that it first manifested itself in the Brahminism of India. That from the East it traveled West and was grafted on the trunk of the Christian tree. That it assails in principle the atonement of our Lord and Saviour Jesus Christ, making it of small importance in the eye and heart of the believer; that it deifies human sanctity, having originated mariolatry, the worship of saints, and the veneration of relics; that its real character (for the time being held in check by the Romish Church in this country) is contrary to the spirit and tenor of our Lord's gospel.

In 1880 there were in the United States about 350 nunneries and 130 monasteries. That there has been an increase during the last four years our observation confirms, and that their work is so secret that *accurate statistics* cannot be secured their own official organs admit. It is the duty of the Protestant Church to become informed of their work and strength, and so to check their encroachment on religious liberty, freedom of

conscience, and state supremacy, that this country of ours will be saved from the civil conflicts and degraded social conditions Monachism has wrought in other lands.

Let the combined light of pulpit, press and parlor be focussed on these heathenish principles, and they shall slink away into the abyss of that darkness from whence they came.

But if there must be *conflict* arising from monkish fanaticism and strength, the right shall in the end triumph.

“Truth crushed to earth will rise again,
The eternal years of God’s are her’s;
But error wounded writhes in pain,
And dies amid his worshippers.”

SERMON II.

TOPIC—THE GOOD AND BAD IN MONACHISM.

*The Lord shewed me, and behold, two baskets of figs were set before the temple of the Lord * * * * * One basket had very good figs, even like the figs that are first ripe; and the other basket had very naughty figs, which could not be eaten, they were so bad.—Jeremiah 24: 1, 2.*

The two baskets of figs which the prophet saw before the temple of the Lord, represent the two elements which enter into monastic life and influence. The system is made up of the very good and the very bad. There have been elements in its constitution and influence which have been good. Like a basket of fresh June figs, these good things have been sweet to the taste of suffering humanity and the Christian church. But on the other hand, there have been and are so many evils in this system, that for the most part it is like a basket of figs unripe and unfit for food; or to express myself more plainly the good figs have been changed into a putrid mass full of worms and corruption. The distinguished monk Augustine said that he found among the monks and nuns some of the very best and worst of mankind. And, here allow me to say that in studying this system I have not used a telescope to discover its evils, or a microscope to magnify them, but in the spirit of true christian inquiry, I have received the truth as it has been presented to me. It is apparent to every careful student of ecclesiastical history that Monachism, pure and simple, has never been anything but an evil. What good there is, or has been in it, grows out of its alliance with Christianity, and of that only. And further, Christian Monachism was purest at its source, and during its earliest history—that is, before organization had taken place. Many of its most recent developments are its worst. The facts in its favor, as it has appeared in the Christian world, may be summarized as follows:

1. Monachism raised up a class of people who stood as a

barrier to the further progress of worldly evil in the Church. The most gigantic evil the Church has ever had to resist has been worldliness. The wealth, frivolty, and immorality of great cities have always united and made a strong and constant foe which has resisted the conquest of the Church. Although the monks misconceived the design of Christ in their mode of life, yet for centuries they stood as a rebuke to this imperious spirit and as a mighty call to repentance and conversion. Some of them were very devout christians, and the literature they have left the Church corroborates this statement. "The Imitation of Christ," by Thos A. Kempis, is a book full of devout thought and Christian principle. Quite a number of the hymns in the "Methodist Hymnal" were written by monks. Bernard of Clairvaux wrote the hymns beginning :

"O, sacred head now wounded,
With grief and shame weighed down."

"Of him who did salvation bring,
I could forever think and sing."

Bernard of Cluny wrote :

"Jerusalem the golden,
With milk and honey blest."

And so other hymns, like birds of song, have come flying down the centuries, gathering sweetness and power every year and making the desert, the home, and the church resonant with heavenly music. Among them may be mentioned ; "*Jesu dulcis memoria*," "*Stabat mater dolorosa*," "*Dies irae, dies illa*," "*Te deum Laudamus*," "*O Deus, ego amo Te*."

2. Again the monks encouraged labor in times when many of the people *regarded manual labor as only fit for slaves*.

Their triple vow was chastity, poverty, and manual labor for the common good. The earliest monks lived by the labor of their hands ; and the large tracts of waste land, with which in time their houses became endowed, were brought into cultivation by their personal exertions. Even after they became the possessors of large estates, their dependents were taught industry and economy, and had more domestic comforts than the people around them. To keep alive, and nourish the spirit which dignified labor was a benediction in that age of the world.

3. In the third place, the monks for a *long period favored learning*.

Almost from the organization of the system, the duties of education were intrusted to them. The monks imparted to the youth of those periods almost all the instruction they received. Besides, they did the church a service, which will ever be gratefully remembered. They preserved in monastic institutions, through dangerous and turbulent periods, ancient copies of the inspired writings, and of the most valuable commentaries made on them in the earliest times. Among the most profitable moments of monastic leisure were those

devoted to multiplying the sacred manuscripts. Some of these M.S.S. are preserved in the libraries of Europe, and have greatly aided scholars in Scriptural exegesis. Every now and then in some old Asiatic monastery is discovered an unheard of manuscript, which is very valuable as confirmatory proof of the Old and New Testament Scriptures; such an one has been recently discovered and published by Philotheos Bryennios, Metropolitan of Nicomedia.

4. Again, at one period, *Monachism opposed slavery.*

The Abbot Isidore of Pelusium wrote to a slaveholder; "I do not think that the man who loves Christ, and knows the grace which makes us all free, would still hold slaves." "The monasteries became refuges of slaves. Justinian's Code required every slave entering a monastery to pass a novitiate of three years, during which he might be claimed; if he was proved guilty of theft, he was to be delivered up to his master, but to suffer no further injury. If nothing was proved against him, and he was not claimed, at the end of three years he was considered to belong to the common master of all! A slave priest if he renounced his office, became a slave again." Thus while the monks did much to degrade the people they also tried to free the oppressed

5. In the last place there has been connected with certain monastic institutions the *benevolent spirit*. (a) First began the entertainment of travelers. Certain monasteries became very hospitable. In some countries where inns and caravanseras were unknown, the personal safety and comfort of both traveler and pilgrim were assured. In the pass of the Great St. Bernard of the Alps, near the line of perpetual snow, is the highest dwelling of all Europe; it is the hospice of the monks. It has certainly been in existence since 962 A. D. At times it has accommodated as many as 500 or 600 travelers. Its inmates are Augustinian monks assisted by lay brethren, celebrated, with their dogs, for rescuing travelers. The snow around the hospice averages 7 to 8 feet in depth, and drifts sometimes rest against the building that accumulate to the height of 40 feet. The hospice depends for its support on gifts and collections. At present its accommodations are very inferior, and its charges enormous. (b) In time, the people began to give the monks money to take care of the sick and poor, and so hospitals became adjuncts to the monasteries. One of the most distinguished existed for a long time in connection with the Latin Church at Jerusalem; besides, there were in the same city several hospitals for lepers. At the present time the Roman Catholic Church has many hospitals, most, if not all of them in charge of the monastic orders. (c) Still other benevolent societies have grown up in the system; among them "the Sisters of Charity," who served as nurses during the war, and "The Little Sisters of the Poor," whose duties are to care for the aged and infirm.

I have now briefly, but quite perfectly, outlined the good

which has grown up in this system ; it is all the product of Christian heart and principle. This is the basket of good figs ripe and pleasant to the taste.

Having therefore noticed the *lights* of this system, let us now consider its *shades*. And the vital point at this stage of the discussion is: How does Rome propose to use monastic institutions in this country? Are there any present indications from which we may fairly discover the plan of this church in regard to the future? I believe, my friends, that in the United States, the appearance of Monachism has been modified to suit the nature and exigencies of the times. This system is an important and flourishing institution, and is intended to be the great feeder of the Roman Catholic Church.

1. The first thing against Monachism is that it *makes and encourages a parasitic class*.

Hindu and Mohammedan Monachism have their Fakirs and Yogeas. The Fakirs profess to have taken the vow of poverty, and in theory hold themselves above the necessity of money, home, property, or friends, realizing their living as a *religious right* from the people wherever they come. "Some few of these Fakirs are undoubtedly sincere in their profession of giving up the world and its social and domestic relations to embrace lives of solitude, mortification, or self-torture, or to devote themselves to a course of religious contemplation and asceticism ; others of them do it from a motive of vain glory, to be honored and worshipped by their deluded followers ; while both of these classes expect, in addition, to accumulate thereby a stock of merit that will avail them in the next transmigration, and hasten their absorption into Brahm. But no one who has seen and known them can doubt that the great majority of the Fakirs are impostors and hypocrites. Some of them wander from place to place, some go on pilgrimages, and others locate themselves under a great banyan tree, or in the depths of a forest in some ruinous shrine or tomb, or on the bank of a river, and there receive the homage and offerings of their votaries. Quite a number of them give up wandering and locate, and engage in the most amazing manifestations of endurance and self-torture. One will lash a pole to his body and fasten the arm to it, pointing upward, and enduring the pain till that limb becomes rigid and cannot be taken down again. The pole is then removed. Some of them have been known to close the hand and hold it so until the nails penetrated the flesh and came out on the other side. Tavernier and others give engravings of some who have stood on one leg for years, and others who never lie down, supported only by a stick or rope under their armpits, their legs meanwhile growing into hideous deformity and breaking out in ulcers. Some will lie for years on beds of iron spikes, reading their Shaster and counting their beads." A few years ago these beggars and silent saints of India numbered 2,000,000, and their support, without labor, involved a drain on that

poverty-stricken people quite difficult to estimate, but at twelve dollars a head, which is less than half the amount it cost for a laboring man to subsist in that country, these fellows cost the people \$24,000,000 annually. Monasticism is a great curse in India. It has been practised for 3,000 years without saving or blessing a single soul, and has greatly impoverished the land. Some of the monastic orders of the Romish Church call themselves mendicants. They claim their right to subsist because of their religiousness. In time, if allowed, they will insist on their right to live on the means of the people without doing any work. Of the character of their existence at this time I have no doubt the following is true: It is their purpose first to support their show of charity, and next to accumulate treasure so that the Romish Church may secure valuable property. Already their imperiousness appears. I know it to be a fact that the Sisters appointed as collectors for their benevolent institutions have in some cases almost demanded food, clothing, money, and household goods from Protestant citizens. If it is not true that their charity is only a means to an end why do they not submit to their patrons and also for public inspection, reports of the cost and running expenses of such institutions? When one of the nuns was courteously asked how much she supposed had been voluntarily contributed at the opening of the monastery on Ninth Street, she pertly replied, "That is only for the faithful to know." As in the past monasticism withdrew from society many useful forces; diffused an indifference for family life, the civil and military service of the State, and all public and practical operations, besides turning the forces of religion into the desert instead of the world where it was most needed; so in our day it is making a separate and dependent class without sufficient returns therefor. And here I utter a word of exhortation. Let Protestants support Protestant institutions. Let Protestantism give no more money to Romanism than Romanism gives to Protestantism. The people of this country cannot afford to assist the Romanists in establishing centers of monastic wealth.

2. Again, history proves that it inheres in Monachism to *acquire and hoard great wealth*. When monks and nuns have really taken their position in a country, the ignorant and superstitious lavish their means upon them. Monastic orders have in the past adopted three methods of raising money, mendicancy, voluntary offerings, and the sale of relics. Before the revolution of 1789 one half of the property of France was in the hands of priests and monks. During one period in Sweden the wealth of the Church was of more value than all the other property in the kingdom. The offerings at the shrine of Thomas Becket, in England, amounted in one year to *fifty thousand dollars*; and the gold taken from the shrine, at the time of the demolition of the monasteries, "filled two chests which eight strong men could hardly carry. The jewels, the plate, the furniture, and other goods, which belonged to all the abbeys

and convents, amounted to a prodigious sum, of which no computation can be made. The vestments were of cloth of gold, silk, and velvets, richly embroidered; and the crucifixes, images, candlesticks, and other utensils and ornaments of their Churches, all were of silver and gold." Similar, and yet more startling, facts might be given of Italy, Spain, Brazil, and other countries. The Catholics of the United States have shown that they are very willing to give out of their poverty to the Church. Most of them are poor and yet already they are owning very valuable property all through the land, much of it bought with the earnings of servant girls and laborers. They are very wise in the selection of building sites; and both shrewd and cunning in getting hold of property, which would not be sold, was it known at the time of purchase for what purpose it is ultimately to be used. Still further, they are in possession of considerable Protestant money contributed toward the erection of church buildings and charitable institutions. The Catholic Church in Amsterdam, N. Y., was, in part, built by Protestants, but as soon as a Catholic contributed toward the erection of a Protestant Church, the priest, Father McIncrow, denounced him from the altar. The priest's tirade was answered by a card in one of the local papers; to which Father McIncrow offered a rejoinder in another paper. In his communication he said: "The Catholic Church is intolerant of Protestantism because Protestantism is in heresy against Catholic truth. It is a virtue for a Protestant to contribute to the support of a Catholic church, and a vice for a Catholic to contribute to the support of a Protestant church. This is clear if, according to Catholic faith, we believe that our Lord and Savior Jesus Christ established the Catholic Church. Anything done in its favor must be virtue; anything done against it must be a great vice." It is a well known fact that the Romish priests, as a class, act on these principles and will enthusiastically secure money from Protestants for their institutions. Their rapid accumulation of wealth is a strong indication of what our government will have to consider in a very few years.

3. Still further, Monachism encourages *all kinds of superstitious practices*. There is first a disposition among monks and nuns to excel each other in their renown for personal sanctity. Paul the Simple said 300 prayers daily, keeping tally with pebbles, which like a rosary, he carried in his bosom. At one time in his life he heard of a virgin who prayed 700 times a day and he was greatly troubled. Why, may we ask, was he troubled? Because he thought she would become more famous for religious devotion than he. As these persons become identified with monasteries and nunneries, the desire that their institution may become famous, takes deep root in mind and heart. An illustration from history will confirm this statement. The substance of the following narrative was written by a Franciscan monk in the city of Bern. A Dominican monk preaching at Frankfort

violently assailed the doctrine of the immaculate conception of the Virgin Mary. "He was summoned to Rome to answer for his conduct. His brethren of the Dominican Order formed a plan to aid him, and to convince the world that the Franciscan doctrine was false. Bern was selected as the scene of this operation. The prior, sub-prior, preacher and steward of the Dominican cloister at Bern, undertook to get up miracles and revelations for the occasion. A simple, honest rustic, by the name of John Jetzer, who had just entered upon his novitiate in the monastery, was selected as their tool. The sub-prior appeared to him one night, dressed in white, and, pretending to be the ghost of a friar who had been a hundred and sixty years in purgatory, he wailed and entreated Jetzer to afford him aid. Jetzer promised to do it, as far as he was able, and the next morning reported his vision to his superiors. They encouraged him to go on, and to confer freely with the ghost if he appeared again. A few nights after, the ghost made his appearance attended by two devils, his tormentors, and thanked Jetzer for the relaxation of his sufferings in consequence of Jetzer's prayers, fasting, etc. He also instructed Jetzer respecting the views entertained in the other world concerning the immaculate conception, and the detention of some pontiffs and others in purgatory, for having persecuted the deniers of that doctrine, and also promised him that St. Barbara would visit him. * * * * She appeared, gave Jetzer much instruction, and began to impress on him the five wounds of Christ. Seizing his right hand she thrust a nail through it. This so pained him that he became restive under the operation and she promised to impress the other wounds without giving him pain. The conspirators now gave him medicated drugs, which stupefied him, and then made the other wounds upon him while senseless. Hitherto the sub-prior had been the principal actor. But now the preacher undertook to personate Mary, and Jetzer knew his voice, and from this time began to suspect the whole to be an imposition. All attempts to hoodwink him became fruitless; he was completely undeceived. They next endeavored to bring him to join voluntarily in the plot. He was persuaded to do so. But they imposed upon him such intolerable austerities, and were detected by him in such impious and immoral conduct, that he wished to leave the monastery. They would not let him go, and were so fearful of his betraying their secret, which was now drawing crowds to their monastery, and promised them great advantage, that they determined to destroy him by poison. Jetzer, by listening at their door, got knowledge of the fact, and was so on his guard that they could not succeed, though they used a consecrated host as the medium of the poison. He eloped from the monastery and divulged the whole transaction. The four conspirators were apprehended, tried for blasphemy and profaning holy ordinances, delivered over to the civil power and burned at the stake, and their ashes cast into the river near Bern."

Among the innumerable miracles related by the monks, are two concerning the Host, which have been stated in many churches, and to which the people have given considerable credence. Once, it is said, a consecrated wafer was conveyed into a bee-hive, having been accidentally lost by a priest. "The bees were found dead, and in the midst of them the wafer became an infant Christ, looking like other infants, but more beautiful. It is related by another Romish writer, that a hive of bees was once heard singing most harmoniously. A devout priest passing by, happened to look in, and saw among them the Holy Sacrament of the Eucharist, to which they were singing glory and praise." During the month of May, in the grounds and buildings of the "House of the Good Shepherd" in this city, there was a daily procession in honor of the Virgin Mary, in which her image was carried in a bed covered with a rich but gaudy canopy.

4. In the fourth place it is *historically true that monasteries and nunneries in time become morally depraved*. It is in the nature of celibacy to promote licentiousness. Luxurious living and profligacy are the outcome of accumulated wealth unless its use is governed by high Christian principle. There are facts which appear on the surface of observation. It is true that those countries which permit the increase of monks and nuns have the greatest need of *foundling asylums*. Italy is distinguished in this particular. The great hospital of Santo Spirito, in Rome, near to St. Peter's, contains a foundling hospital capable of accomodating more than 3,000 children. Naples has annually about 2,000 foundlings out of a population of 450,000 people. The number of foundlings in Tuscany is about 12,000 out of a population in 1872 of 2,100,000. Let Rome take which ever horn of this dilemma is presented and the case is against her. If the foundlings are brought to the hospitals because the parents are too poor to feed and clothe their offspring, then Rome has impoverished Italy to such a degree that the poorer classes cannot support their own children. If this is untrue, then the teachings of Rome have lowered the tone of parental affection and morality to such a degree that children are not wanted in the home. If this be false, then illegitimate children, of whom popes, cardinals, priests and monks are the fathers are so numerous that places of protection must be provided so as to save from exposure and civil punishment, these vile men and women who deny the sacredness of holy matrimony by utterly repudiating its claims. But what says history on this subject? It proves beyond contradiction that monasteries and nunneries become in time the hot-beds of sexual criminality. Monachism does not dethrone human passion but fosters pride, ambition and sensual inclinations. Seclusion and idleness aid the imagination in heaping fuel on the latent fire, until at length crime is the result. But in making such serious charges against this system I must not fail to give the proof. The whole tenor of history con-

firms the statements made ; and Rome also gives convincing testimony at this point. A committee of cardinals during the rulership of Pope Paul III. made the following report : " Another abuse which needs correction is the religious orders, because they have deteriorated to such an extent that they are a *grave scandal* to seculars, and do the greatest harm by their example. We are of the opinion that they should be all abolished. At present we think the best thing to be done, is to dismiss all unprofessed youths from their monasteries. Pope Pius the IXth. (that is the pope before the present Leo), said in speaking to an English Roman Catholic Bishop concerning the recent suppression of monasteries in Italy. " It was the devil's work ; but the good God will turn it into a blessing, *since their destruction was the only reform possible to them.*" When we have from cardinals and popes such utterances concerning the moral degradation of these institutions, it is not difficult to believe other historical statements concerning their corruption. " Morality constitutes the highest glory of a nation ; when that is gone its worth is departed ; and though it may continue to boast of trade, and riches, and power, it is an abomination in the earth. These institutions naturally tend to ruin the moral character of many men and women in every country in which they prevail. It is therefore, a pertinent question for the people of this country to ask. Can we afford to have such institutions grow up in our midst whose moral influence is almost certain to become infamous to the last degree ? At a time when drunkenness, Sabbath-breaking, commercial dishonesty, and social impurity are rapidly increasing, ought we to allow the growth of a system, which is bad to the core, to add its influence and weight to the moral degradation of our people ? Before me rises a great host of our children's children, and with one bitter cry of petitioning anguish I hear them call, save us from the moral degradation which has prevailed in past ages and other lands !

5. *It is also true that many nations have had to suppress monastic institutions and drive out the monks because of their interference with the government and rights of the people.* The pith of the Jesuitical oath is that the Pope, by divine right, is the supreme spiritual and temporal ruler of the world, and hence possesses the authority from God to depose all heretical kings, and destroy all insubordinate governments. Every Jesuit is the Pope's slave. You inquire, How have they become so obedient ? The answer is, this principle has been a growth in the system. In the beginning it was a vow of obedience to the abbot or superior so as to promote order in the *laura* or *cœnobium*. From that it has grown to an oath of absolute allegiance to the Pope, so that monks and nuns are regarded as having no will of their own. To them may be applied the lines of Tennyson :

"Theirs *not* to reason why,
Theirs *not* to make reply,
Theirs but *to do* and die."

Because of this Romish principle and cardinal monkish virtue, they have always been attempting to secure and control governmental power. Where they have achieved their purpose and used their power the nations have expelled them. This statement applies not only to the Jesuits but also to other orders.

ENGLAND.

During the reign of Henry the VIIIth, he found it necessary to obtain an act of Parliament for the dissolution of monasteries and the transfer of their revenues to the crown. Accordingly 3,182 monasteries were suppressed, which contained about 50,000 monks. The yearly income of these institutions, and the gold and plate found in them, constituted such a vast amount of treasure that it was inestimable. It is also to be said in justice to this king, that, with part of this money he founded the colleges of Christ Church, in Oxford, and Trinity, in Cambridge. Two Jesuits were sent to Ireland, as papal nuncios during the reign of the same king. "Elizabeth expelled them from her dominions, and forbade them upon penalty of death to return. Nevertheless, we find them again as missionaries in the reign of James I, and after the discovery of the Gunpowder Plot (1605), Father Garnet, to whom the plot had been communicated by his subordinate in an account of conscience, was put to death. In 1678 Titus Oates charged them with having entered into a conspiracy against Charles II. and the state, in consequence of which six Jesuits were put to death." On March 29, 1870, the English Parliament appointed a select committee to make inquiries concerning conventual or monastic institutions in Great Britain. The result of such investigation was unfavorable and popular opinion is against their existence.

SPAIN.

The law of the 21st of June, 1835, suppressed 900 monasteries at a blow; the remainder were dissolved on the 11th of October of the same year. They may be said to have been extinct in Spain 49 years, and in Portugal 50 years.

ITALY.

The total number of monasteries suppressed down to the close of 1882, was 2,255, involving an enormous displacement of property and dispersion of inmates. The Italian government is at present using the money for the maintenance of public schools. And here let me say that it seemed to me as if our able and respected President went far beyond the privilege and duty of his office when he recently interfered, at the solicitation of the cardinal and archbishops of the Roman Catholic Church of this country, and requested the Italian Government *not* to use the money from the contemplated sale of the American Chapel of the Propaganda for so laudable a purpose. Did not the hand of Liberty point backward rather than forward when the President of this Republic lent his influence and aid to

further the education of Romish missionaries to Catholicize Protestant America? He may have curried favor and won votes by such an act, but if the President has studied history he was not true to the principle of human progress.

FRANCE.

The destruction in this land has proved greater than anywhere else. The Republic has rid itself of these dangerous and depraved institutions. The great monastery at Clairvaux, which once held St. Bernard and his 500 monks, is now used by the Government as a prison, and has 500 convicts incarcerated therein.

GERMANY.

In 1873 the Imperial Diet suppressed the Jesuits, Redemptorists, Brothers of the Christian School and Sisters of Charity.

Add to all this the troublesome history of the Jesuits from Ignatius Loyola, the founder of the society to the present time, including the famous brief *Dominus ac Redemptor noster* of July 21, 1773, by which the suppression of the Society of Jesus in all the states of Christendom was declared, and you have a review of what the nations think of Monachism after centuries of experience. It is passing strange that while in almost all Europe and South America the monastic system is rapidly disappearing it is permitted to grow with such amazing rapidity in the United States. I apprehend the reason to be dual in its character—first, the Protestant people of this country are not really aware of its true nature, and so are asleep on the subject; and secondly, as the field of Rome is no longer the world, but only a few countries, the United States and Turkey are the most promising places for missionary operations. Here then I lift up my voice and warn you of the growing dangers to our people and institutions.

(a) First, there is *Personal danger* to those who resist the encroachments of Rome or desire to leave her precincts and expose her practices. In 1763 it was proven that there existed a dungeon in the monastery Clairvaux in France. That dungeon was named "*in pace*." A prisoner came to his death in that place and the abbot was compelled to pay a fine of 40,000 crowns for his murder. Prior to 1850 a number of Jesuits in Baltimore petitioned the Legislature of Maryland for leave to run a subterranean passage from one of their chapels to a nunnery distant about 500 yards. The object of the petitioners was too plain. It was the most daring outrage ever offered an American Legislature, and the petition was rejected with marks of undisguised scorn. The architect says that there are no secret vaults in the monastery on Thirteenth Avenue. But I do not hesitate to say that in time, if at all practicable, underground connection will be made so as invisibly to connect that institution with "The House of the Good Shepherd," and the church built by the Dominican Fathers

on South Orange Avenue. Recent testimony comes from Baltimore of the *spiriting* away of a lady of means and position to a Roman Catholic Institution. The New York *Tribune* of May 15, 1884, published the following facts concerning this case: Madame Le Roi, better known by her late husband's name, Workman, has created a sensation here by a lecture she is delivering exposing certain practices in Mount Hope Retreat, one of the best known institutions for the insane in the country, which is under the direct charge of the Sisters of Charity. Her father was a devout Catholic, and her marriage to a Protestant and her ultimate conversion to that faith was a great shock to her family. Every persuasion possible was used to make her return to her old faith, but she refused. She states that several years ago, while ill after her husband's death, her sister called to see her one day and persuaded her to take a drive. She was taken to Mount Hope and forcibly detained there several years. She was drugged over and over again with chloral whenever she rebelled. At other times, when she would insist on asserting her sanity and demanding her release, the straight jacket was placed on her, or she was forced to sit in a tub of water and have an ice-cold shower bath poured over her till nearly unconscious from cold and fatigue.

Sister Catherine, the superior, charged her one dollar, she says, for a piece of writing paper to write a letter to her brother, and then would scrutinize the epistle. She was forced to do menial work, and clothing sent to her was appropriated by the sisters. The sanitary condition of the place was terrible. Her condition was at length discovered by a friend who had considerable influence, and her immediate release was demanded under penalty of criminal prosecution. She was released but was threatened with dire vengeance if she exposed any of the secrets of the asylum. She determined, however, to show the public the condition of affairs at the asylum and has been preparing for the exposure by having various scenes and methods of punishment painted on glass, and illustrates her lectures with stereoscopic views. The Catholics are much incensed. Madame Workman is greatly respected here.

Added to this is another instance in Austria reported in the London Daily Telegraph. A Jewish merchant, of Prague, has suffered the loss of his daughter. Through Catholic influence she has been immured in the convent at Lemberg. She has been baptised without his consent, and to all appearance has become a nun for life. The father has begun a process of law for the restoration of his daughter, but as she is under the influence of fear to remain where she is, the probability is that the courts will decide in favor of the monks. Indubitable testimony is not wanting to prove that Rome is most assiduously at work in our midst endeavoring to make similar captures.

(b) Again there is increasing danger to our Public School System, and that American born children shall be robbed of

their educational advantages. It has been recently proven beyond the shadow of a doubt that the instruction given in Romish schools in this country is far inferior to that given in our public schools. The principal of any public school located in Roman Catholic communities can testify that children coming from the schools taught by the sisters are far behind those of the same age taught in our own schools. The following facts, taken from the New York Christian Advocate, will furnish some idea of what may be expected as the result of committing the instruction of childhood to Roman Catholic hands. A table, as collated by Mr. Dexter A. Hawkins, and in which it is believed no error has been shown to exist, is as follows:

There are furnished in every 10,000 inhabitants :

	Illiterates.	Paupers.	Criminals.
By Roman Catholic Schools.....	1,400	410	160
By Public Schools of 21 States.....	350	170	75
By Public Schools of Massachusetts.	71	69	11

It was also shown that in the State of New York, the Roman Catholic parochial-school system turned out three and a half times as many paupers as the public school system.

The State Board of Charities advises us that while in Philadelphia during thirty years, from 1850 to 1880, the increase in the rate of population was 135 per cent., and the increase in the cost of charities 112 per cent., in the City of New York during the same period the increase in the rate of population was 134 per cent., and the increase in the cost of charities 539 per cent.; and our statistics show that the allowing the wards of the State to be supported and taught at public expense in Roman asylums and protectories, is multiplying with fearful rapidity the inmates of such institutions, in utter violation of their Constitutional right to freedom of worship, and that it is preparing for the future a flood of pauperism and crime.

To these degrading results more must be added. There is fostered in the minds of all Roman Catholic children a hatred to our system of public education. They are taught to consider the public schools as promoters of heretics. When the Roman Catholic population increases sufficiently, these teachings will show themselves in their political life, and we shall have serious strife on that subject, which next to Christianity is the dearest object of American love and pride. Besides, efforts which have been made to secure public funds for denominational education will be constantly renewed and eternal vigilance will be the only price of liberty.

(c) Finally there is constant danger that our public benevolent institutions may be brought under Roman Catholic influences and management.

The House of Refuge on Randall's Island, N. Y., has since 1824 done a great work in the reformation of the young who have been led into crime. It has been wisely and faithfully conducted. The New York Christian Advocate furnished the

following facts in regard to the recent effort of the Roman Catholics to secure control of that institution by the attempted passage of "The Freedom of Worship Bill" through the New York Legislature.

Seven times during the last ten years have the Romanists tried to gain that object. The Jesuits insist on having a priest approved by the Archbishop of New York appointed as chaplain; who shall have the right to celebrate mass therein every Tuesday, have free access daily to the hospital, and be allowed accommodations for the confessional and the sacrament of penance. The Catholic Union also demands that a Sunday School shall be held at appointed hours, in charge of a monkish order and the Sisters of Charity. This monkish order was established by Frederick Ozanam at Florence in 1855. Its purpose was declared in the following remarkable words: "*Our chief object is not to assist the poor—no, that is for us only a means. Our object is to keep them steadfast in the Catholic faith and to propagate it among others by means of charity. The society contains the active promoters of the opinions of Gregory XVI. and Pius IX., who declared that "liberty of conscience and worship is each man's personal right" is an erroneous opinion, a delirium, a heresy and a crime; that freedom of education and worship are contrary to the laws of God. And, as regards religious toleration they hold with the present Pope, Leo XIII., who declared in his letter to the Cardinal Vicar, March 28, 1879, that if he possessed the liberty he claims "he would employ it to close all Protestant schools and places of worship in Rome. The members of the alliance who resisted the passage of the bill close their protest by saying "that the organization and training of a political faction devoted to the overthrow of religious freedom, presents a practical issue more important than any that confronts the country; and, one that demands united action on the part of our native-born and naturalized citizens to defend against ecclesiastical encroachments their civil liberties and religious rights."*

I have now put before you the lights and shades of Monachism. It is true that the early monks resisted the world, encouraged labor, favored learning, opposed slavery, and were at times influenced by a benevolent spirit. This is the basket of ripe, sweet figs, very pleasant to the taste and refreshing to the body of humanity.

It is also true that the Monachism of to-day creates a parasitic class; acquires and hoards great treasures of wealth; encourages all kinds of foolish and cruel superstitions; makes and multiplies hot-beds of licentiousness, profligacy and other correlative crimes, has again and again become so bad as to create a stench in the nostrils of the nations; and even now menaces *our* personal safety, *our* public schools, and *our* State institutions. This is the basket of bad figs which ought

not to be eaten. Some of the nations have had to eat such basketfulls, and the eating thereof has made them sick, and poor, and miserable and loathsome. I do not want to eat such figs. The sight of a fig filled with worms makes me sick; big heaping basketfulls of them make me retch and vomit. I do not wish you to eat such figs, nor your children, nor their children, and so I have lifted up my voice in honest warning and bid the Protestant people of this city and this land *take heed*. Beware! my friends, of either assisting to plant or cultivate these Romish trees which bear a fruit so *very unpromising and so deadly poisonous*.

SERMON III.

TOPIC—THE DOMINICAN MONASTERY IN NEWARK AND ITS SIGNIFICANCE TO AMERICAN PROTESTANTS.

Blow the trumpet in Tekoa, and set up a sign of fire in Beth-haccerem: for evil appeareth out of the north, and great destruction.—Jeremiah 6: 1.

Our text refers to a matter of history. The Babylonian despot was preparing to subdue Jerusalem. God sent his prophet to warn the Jews of impending danger. Six miles south of Bethlehem, on the border of the desert, was the village of Tekoa. Not far from this outpost was the high hill of Beth-haccerem. In Tekoa, the trumpet of warning was to be blown. On Beth-haccerem a signal fire was to be lighted. By sounding trumpet and blazing beacon, the people were to be warned that they might unite and if possible resist the invader. It is a most lamentable fact in Jewish history, that notwithstanding the prophets prophesied and the people were warned, they believed not; and so their country, city and temple were laid waste, and they themselves were beaten and dragged into a horrible captivity.

Not from the north, but from the east comes an enemy invading, and threatening to ruin our pure Christianity and Republican institutions. All through our land there have been established strong and well fortified outposts. This enemy driven from almost every nation under heaven has begun the attack in this land, which is increasing its population by millions every decade. It is therefore the duty of every watchman on the walls of Zion to sound the alarm, to bid the people beware, or Rome will dethrone the goddess of liberty and pollute the sources of our national life.

Bear in mind my friends that Rome owns property worth more than sixty millions of dollars in this country; and that while the rate of increase in the value of property throughout the whole country from 1860 to 1870 was only 86 per cent., the property of Rome increased at the rate of 128 per cent.

Bear in mind also that every *eighth person* in this country is a Roman Catholic. Does some enthusiastic Protestant say,

I don't believe it. Then I answer; the Catholic Directory for 1879 stated the number of Roman Catholics in the United States to be 6,375,630, and until these figures can be set aside by furnishing other and more reliable statistical data, we are bound to accept them as approximately correct.

Bear in mind further, that in 1790, there was not a convent in the United States; in 1800 only two, to-day there are more than 130 for men, and more than 350 for women. If, therefore, they have increased from zero to 480 in less than one hundred years, who can estimate their number a century hence?

It also seems quite certain that Pope Leo XIII. will, before long, finally leave Rome. Among the future possible papal residences, none is more desirable than New York or some Western city.

Look around you and behold the rapid growth of Romanism in our midst, and realize, if your prejudices will allow you, that every inch of ground taken will be held, and that every institution is a fort which keeps up a perpetual fire on Protestant Christianity.

But our attention this evening, is to be directed more particularly to a consideration of the Dominican monastery located in our midst and its significance to American Protestants.

BUILDING.

The building is 150 feet square inclosing an open court in the centre 66 feet square. It is prison-like in its appearance, and surrounded by a high board fence. There is only one entrance to the yard, and over the door is written *Venite Adoremus*. The building is a plain Gothic structure, of brown sand-stone, two stories high and with slate roof. The peak of the roof is unbroken, except at the northern corner where are two bells, one large and one small; the large bell, on which is engraved, "Seven times a day will I praise Thee," is used for the general service of the monastery, the small bell is called the chapter bell. On the ground floor is the kitchen, dining room, community or work room, library, chapter rooms, and chapel, besides a kind of reception room. The second story embraces dormitories for novices, and 50 cells for the nuns. The cells are 8 by 10 feet. The furniture of a cell consists of a wooden bunk about two feet high, on which is a bed and pillow of corn husks. The covering for the bed is two coarse white blankets, with a brown horse blanket for a spread. A common earthen pitcher stands on a soap box, which will hold about two quarts of water, certainly not enough for an ordinary ablution. The remaining furniture is a chair, pine table, some crucifixes, and a receptacle for holy water. Over each cell door is lettered the name of a saint. A number of rooms in this story are devoted to the various events in the life of Christ, beginning with the Annunciation, and reaching to or beyond the Ascension. On the walls are the words *Absolute Silence*. The floors are of pine and uncarpeted. The only heat in the

winter time is from a stove located at the centre of the junction of the halls. The ground floor embraces a kind of reception room, where the nuns are permitted to see their parents or near relations only at long intervals and on very important business. The nun stands on one side of two large iron gratings, with a space of one foot between these gratings, and the visitor on the other side, so that embrace is impossible. Beyond this room is the kitchen and dining room. On the east side is the community or work room, and a chapter room. On what may properly be called the front of the building is the sacristy, rooms for confession, and a cell for receiving the sacrament through a grated door. The word *Silence* is written on the walls in many places. Under the building is at least one cellar and a vault; the vault to be used as a crypt for burial, over the entrance to which is painted the words, "*Requiescat in Pace.*" The chapel is divided into two parts by a wall a foot thick. In the front part, which is open to the public, the attendant priest conducts daily Mass in the morning and Vespers in the evening, the nuns chanting the Latin responses in their part of the chapel. In the wall which separates the chapel, is a large iron grating, through which the nuns can hear the priest, and across which they have drawn a black curtain, so that they may be hidden from vulgar eyes. Above the iron grating is an aperture in the wall with steps leading up to it from both sides of the marble altar. In this opening the priest places the monstrance which holds the consecrated wafer, so that it may be seen by both nuns and visitors. The lookout from the building, to a sentimental mind, is gloomy. On the south tower up the walls of "The House of The Good Shepherd;" south-west is the school and church of St. Antoninus; on the west is the new and extensive Essex County Lunatic Asylum; on the north the graves and monuments of Fairmount Cemetery. The eastern view is unobstructed.

OCCUPANTS.

The occupants are 31 nuns; 15 who wear white habits and black veils, six lay sisters who wear white habits and veils and black aprons, and 10 postulants who dress entirely in black. The nuns proper keep up a perpetual adoration of "The Host" night and day, two nuns always kneeling before it, and the whole company worshipping the same from twelve at midnight to two in the morning. The postulants do the cooking and keep the building and chapel in order. The Prioress is Miss Julia Crooks, born in New York City, and a relative of Archbishop Corrigan. Another of the nuns is the daughter of one of America's sweetest poets, N. P. Willis. May not her Protestant father have apprehended her fate when he wrote the poem of "Two Women" in which is this remarkable stanza:

"She kept with care her beauties rare
From lovers warm and true,
For her heart was cold to all but gold
And the rich came not to woo,—
But honored well are charms to sell
If priests the selling do."

For these poor deluded women I am sure none of us have any feelings but the kindest sympathy. They must almost roast in summer, and freeze in winter; besides, having to perform a routine of duty which at times even to the most disciplined must be very irksome. But now the building is erected, the nuns are there, and the constant ringing of its bell disturbs us, what does its existence and the practices connected with it indicate to an enlightened Protestant mind?

I.—It must be regarded as a standing testimony to the *superstitious practices* of Roman Catholicism.

1. On the Monday night of the opening ceremonies the nuns held a thirteen hour vigil, prostrating themselves before the altar, and keeping guard over the relics which were to be deposited in the altar the following day. The priests solemnly informed the people that these relics are the bones of St. Dominic, St. Clement, and other of the early martyrs. The best authorities inform us that St. Clement was born about the year 30, A. D., and died about 100; and that nothing certain is known about the manner of his death. Eusebius implies that he died a natural death. In the first volume of *Patres Apostolici* written by Cotelierus is the following fabrication: "St. Clement was first banished by Trajan to Chersonesus, and afterwards drowned in the Black Sea. On reaching this place of exile he found two thousand Christians condemned to work in a marble quarry, as the water they used had to be fetched six miles, Clement caused a spring to break forth close to the quarry. This led to the conversion of a great multitude in the province and the building of seventy-five churches, and this, in turn, led to Clement's martyrdom. An anchor was fastened to his neck and he was cast into the sea. The people bewailing him, prayed God to discover to them his remains. In answer to their prayer the sea receded, and the people going in on dry ground found the body of the holy martyr buried with the anchor in a marble tomb, but were not permitted to remove it. Every year on the anniversary of the martyrdom, the sea repeats this miracle of receding for seven days." The American Catholics, therefore, are to believe that these sea-washed bones almost 1800 years old, deposited in this altar, are the genuine bones of Clement.

Dominic de Guzman, died August 4, 1221, so that his bones are 663 years old. Besides these there are said to be in the altar the bones of some of the early martyrs. On the day the altar was consecrated, these bones enclosed in a reliquary, were borne in solemn procession, and deposited in or under the "Mensa" of the altar. The significance of all this is that this altar will constitute a *shrine* to which the Catholics of this country may make pilgrimages.

2. What the effect of the immurement of the nuns on themselves may be the world will never know, but the past has demonstrated two peculiar tendencies; the first is to misanthropy in some cases, and in others to temporary mental

aberration. You must bear in mind that they are to spend most of their time in fasting, silence, penance including flagellation, and liturgical worship. All this tends to fetter and contract the mind. It results either in producing a miserable, hateful misanthrope, or a frenzied enthusiast. "The effect of monastic seclusion on the female mind has been very singular. In a convent of nuns in France, a strange impulse seized one of the sisterhood to mew like a cat, which soon communicated itself to the rest, and became general through the whole convent, till at last they all joined at stated periods in the practice of mewing and continued it for several hours. In the 15th century, one of the nuns in a German convent was seized with a propensity to bite all her companions; and that disposition spread among them until all of them were infected with the same fury." Growing out of the irksome duties and absolute isolation of the nuns in this monastery, all kinds of superstitions are both possible and certain.

II.—In the second place this monastery is a visible expression of *the idolatry of Rome*.

This institution, like everything connected with Romanism, is of ancient date. It is a transference of the barbarism which existed in the church of the 5th century. There was, near Constantinople, an order of Greek monks who were known by the name *Acoemetæ*. (That word is from the Greek *akoimetos* meaning *sleepless*.) These monks chanted the service of the church day and night without ceasing. This they accomplished by dividing themselves into six reliefs, succeeding one another in order. This institution is a feminine imitation of those old monks of Constantinople. The duties of these nuns are two in particular: first, to keep up a perpetual adoration of the Host, and next to make vestments for the priests, and ornaments for the altars and churches. The theory of Romanism in regard to the sacrament of the Lord's Supper is, that as soon as the elements are consecrated they become the real body and blood of Christ; as soon as the act of consecration is complete, the priest worships both wine and wafer; with his head bowing toward the consecrated elements, his eyes and thoughts fixed upon them, he prays to them as to Christ: "Lamb of God, who taketh away the sins of the world, have mercy upon us." The wine having been elevated he drinks, and the wafer having been put into the monstrance is continually worshipped by these nuns. The Romanists also teach that every time a priest celebrates mass Christ is offered up anew in sacrifice for the sins of the people. It is against this error that Article XX. of our Articles of Religion is directed: "The offering of Christ, *once made*, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore, the sacrifice of masses, in the which it is commonly said that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt is a blas-

phemous fable and dangerous deceit." The words in the consecration prayer of the Ritual have the same bearing: "Who made there by his oblation of himself once offered a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world." All the vestments and ornaments made by the nuns are intended to add their lustre to this spectacular and degrading worship. Not long ago there appeared in a Romish paper the following utterances: "That the most perfect opera that has ever been performed, the most moving tragedy that has ever been acted upon the stage, falls far below the power of the Church's ceremonies, as respects power to call forth the feelings which true decorum, dignity, beauty and grandeur inspire. All the ideas suggested by Catholic ceremonies tend to elevate and refine. It is scarcely needed here to refer, by way of contrast, to the wild confusion and disorder and vulgarity, and often positive indecency, of a Methodist 'camp-meeting,' or the coldness and barrenness and absence of suggestion of any elevating or refining thought or influence of Presbyterian religious services."

In answer to all that I have simply to say that this monastery is an idolatrous temple in which the creature (in the form of relics, bread, wine and images) is worshipped more than the Creator, and these services rank in the highest class of Catholic ceremonial worship.

III.—In the third place, this monastery testifies to the fact that the Romish *Confessional* is at work in our *midst in its most odious form*.

Auricular Confession in the Romish Church means confession of sin in the ear of a priest.

Every Roman Catholic is taught to believe that priests have power to forgive sins; by virtue of which power any crime, however heinous, may be pardoned. But in order to effect this, the sinner must confess to a priest each and every sin, whether of thought, or word, or deed, with all the circumstances leading to it or following from it; and every priest who hears confessions is allowed to put such questions as he pleases to the *penitent*, whether male or female, and he or she is bound to answer under *pain of eternal damnation*.

In order to guard from injury those who confess crime, a priest is forbidden, under the severest ecclesiastical penalties, to divulge anything disclosed under the seal of confession, even when questioned in a court of justice; and he may not even speak to the penitent of the sins he has confessed outside of the confessional without his express permission.

Here, then, are the *evils of the confessional*:

1. First, it puts the confessed entirely in the power of the confessor.

If I should state to you the questions that a priest may ask a maiden or married woman as directed by Michelet or Llorente, and the cautions of Liguori, this mixed audience would not want to listen to them; and if you did, you would

not believe them, so degrading is their nature. But this I will say, it was a custom in the early Church that persons known to be guilty of crime should either make confession of it themselves before the public congregation, or the minister should read aloud their confessions. In the fifth century, the Church became very corrupt, and Pope Leo the Great ordered *private* instead of public confession. In the Eastern Church this plan had been adopted the century before, and then abolished. A well-bred silent presbyter was put in charge of this duty, and he was led into awful crime. He committed a *rape* on a female penitent, and then Nectarius abolished the practice of private confession. That, and similar evils, constitute the danger and crime of the Romish *priesthood to-day*, and it has been so, more or less, for centuries.

2. A second objection to the *confessional* is that it gives the Church *greater power than the State*.

The Romish priests, to-day, have a full knowledge of many crimes that neither confessor nor confessed will ever divulge, though it would be a great benefit to society if they would.

"The Church teaches, that when a priest is in the confessional he sits there as *God*, and not as man; and when he denies under oath that he put such questions, he means that he did not put the questions as man, but as God; and when the penitent is asked whether such questions were put to her, she will say on *oath* they were not, because it was God and not man that asked them."

And so there is in our midst a class of men who wield a greater power of fear than judges or courts.

3. A third objection to the confessional is that it *degrades both parties*.

Take human nature in its lower forms, and when the secret thoughts of the heart are pried into, the mere statement of them is degrading indeed. The ear and imagination of an ordinary Romish priest among the lower classes must constitute a sink of iniquity equal in its foulness to the cess-pool of a summer hotel. The degraded penitent is certainly worse whether she tells her sins or hides them from her confessor. Besides, it turns the penitent from God to man; from God, who alone can forgive sin to man who is himself a sinner, and has never been appointed a mediator between man and God.

Now I say that the fact that priests are to confess these women immured in this monastery, and scores of other unmarried women in this community, shows the confessional in its *worst form*. But you say these Dominican nuns and priests are good people. I answer, they are men and women; and at least one priest was reported by "common fame" to be drunk during the opening ceremonies of the monastery, and drunken priests ought not to be trusted with female virtue. If the priest replies, Such a statement should be answered with a bludgeon, I answer: We are in the United States and not in Catholic Europe. Does any one doubt the possibility of such

crime, let him ponder the following statements from one of Rome's most trusted theologians. Liguori, in his *Theologia Moralis*, writes: "In hearing the confessions of spiritual women, the priest is advised to be brief and rigid; neither are they to be less guarded against, on account of their being holy, for the more holy they are the more they attract." And he adds that "such persons are not aware that the devil does not at first level his poisoned arrows, but those only which touch but lightly, and thereby increase the affection. Hence it happens that such persons do not conduct themselves as they did at first, like angels, but as if clothed with flesh; but, on the contrary, they mutually eye one another, and their minds are captivated with the soft and tender expressions which drop between them, and which still seem to them to proceed from the first fervors of their devotion; hence they soon begin to long for each other's company, and thus the spiritual devotion is turned into carnal. And, indeed, how many priests there are who before were innocent, have, on account of these attractions, which began in the spirit, lost both God and their soul!" And so I say that a maiden alone on her knees before a priest, pouring out the secrets of her soul, is in a position at once humiliating and dangerous.

IV.—Again, this monastery signifies that the *Romish system of indulgences* is to become *prominent in this city*, if public opinion will allow.

The doctrine of Indulgences proceeds upon the idea that all the good works of the saints over and above those which are necessary toward their own justification, are deposited, together with the infinite merits of Christ, in one inexhaustible treasury, the keys of which were committed to St. Peter, and his successors the Popes, who may open it at pleasure; and by transferring a portion of this superabundant merit to any person for a sum of money, may convey to him a pardon of all sins, past, present, and future; or a release of any of his friends from purgatory, who might be suffering its pains.

Connected with this system the Dominican monks have an unenviable history. Just before the Reformation in Germany, John Tetzel, a Dominican monk, appeared near Wittemberg selling indulgences on the authority of the Pope, the proceeds of which were to assist in carrying on and restoring the ruined Church of St. Peter and St. Paul, at Rome, that it might not have its equal in the world. At Innspruck this man was convicted of adultery and infamous conduct, the Emperor Maximilian ordering him to be put into a sack and thrown into the river. At the time he came into the vicinity of Luther's home he led two of his children about with him. The following extract is from one of his harangues:

"Indulgences (said he) are the most precious and the most noble of God's gifts.

"This cross (pointing to the red cross) has as much efficacy as the very cross of Jesus Christ. Come, and I will give

you letters, all properly sealed, by which even the sins that you intend to commit may be pardoned. I would not change my privileges for those of St. Peter in heaven; for I have saved more souls by my indulgences than the apostle by his sermons.

"There is no sin so great that an indulgence cannot remit; and even if any one (which is doubtless impossible) had offered violence to the Virgin Mary, mother of God, let him pay—only let him pay well, and all will be forgiven him.

"But more than this (said he), indulgences avail not only for the living, but for the dead. At the very instant that the money rattles at the bottom of the chest, the soul escapes from purgatory, and flies liberated to heaven."

It was this system which so excited Luther's indignation that it led him to say concerning Tetzel, "If God permit, I will make a hole in his drum;" and which induced him on Oct. 31st, 1517, to post upon the church door of Wittemberg his famous ninety-five theses against this doctrine of avarice.

But, some one replies, that occurred more than 250 years ago, and Rome has changed since then; her priests and people have kept in sympathy with the progress of thought in the world. Let all such bear in mind that the church of Rome claims, and ever has claimed *infallibility* and thus she justifies all her past history making it the basis of present action.

It is every where known that Rome grants indulgences to-day; and it can also be proven that they are sold.

A gentleman recently visited Paris. One day he entered the Pantheon, where are the tombs of Voltaire, Rousseau, Lagrange, and other eminent men. At the end of one of the aisles he saw a monkish priest selling indulgences. A prostitute of the city would come and kneel at the altar, put into the priest's hand a piece of money, after which he lighted a taper and put it into a kind of candelabrum, the penitent remaining kneeling and praying until the taper was burned far down into the socket, and then she returned to the world to pursue her salacious occupation having by priestly authority been absolved from crime and licensed to do evil.

Almost any working-man or servant girl, who is an attendant upon a Dominican Church in the United States, will inform you if asked that the priest grants indulgences; but that he never sells them. Press your question a little further, and you will find, that as money is given as alms at the confessional, so money as alms is given in various sums at the time indulgences are granted; and this is the *pious fraud* which enables the priest to swear that no indulgences are sold.

On the day of the consecration of the altar in this monastery, Father Flynn announced an indulgence of one year to all who visited the altar that day; and also an indulgence of forty days to all who should visit the shrine one year from that day. Under the card in the chapel announcing a plenary indulgence to all who perform certain acts of devotion or penance is a contribution box ready to receive their alms. It is not

difficult to divine what is intended after a while. The prayers and good works of these nuns will so increase the treasury of merit that the priest in charge will be empowered to sell indulgences to all who are willing to buy them.

V. Still further, this monastery is a *visible monument of opposition to the American dogmas of the personal right of life and liberty, and the supremacy of the State.*

I have submitted three questions on this subject to a lawyer of ability and probity in this State, and have now the pleasure of presenting both the inquiries and his legal opinions thereon.

First inquiry: Is it in harmony with the Constitutions of the United States and of New Jersey, to build a monastery in which women shall be immured, never to come out again; and to declare that the only persons who can ever be admitted are the attendant priest, and bishop of the diocese; even though the women so immured are there of their own free will?

Legal opinion: This inquiry must be divided. It includes two great principles which lie at the foundation of all civil government, viz.: the possession and enjoyment of property and personal liberty.

The right of persons to erect such buildings as monasteries, convents, nunneries, etc.; and the right of individuals to voluntarily seclude themselves from the public in such buildings, as they might do in their own private dwellings are rights which are guaranteed by both National and State Constitutions. (See Const. of U. S., Art. 1. Sec. 1., and Amend. Art. 4. Const. of N. J., Arts. 1, 3, 4.)

The right to erect *any* kind of building that does not affect the rights of others is guaranteed by Art. 1, Sec. 1, of the National constitution; and the right to personal seclusion is guaranteed by the same article, and by Art. 4 of the amendments; and by Arts. 1, 3 and 4 of the State constitution. The principle governing this part of the question is contained in the Ancient Common Law maxim, *Sic utero tuo ut alienum non laedas.*

But another part of the inquiry involves a principle far more important, and more difficult of application to the subject matter of inquiry.

It is a fundamental rule or principle of American institutions, too well settled and known to require the citation of authorities, that all persons within the borders of this country, while so here, must be subject to the laws of the land; and must be open to the observation and inspection of the executive authorities of the country and of the State. But the application of this principle is rigidly restricted. It can be applied so far, and *only* so far as is required by the welfare of the State. Neither dwellings nor buildings of any kind are to be subjected to search by the officers of the law, excepting when the public good demands it. And here comes the difficult question: When does the public

good require a citizen to submit to a search of his premises by the officers of the law?

Certain rules have been established, by which courts answer this question, and monasteries, convents, and nunneries must open their doors to the officers of the law whenever the courts decide that the public good demands it. Neither priest, bishop, cardinal, nor pope can "declare that the only persons who *can ever be admitted*, are the attendant priest and bishop of the diocese."

Whenever it is made to appear to the satisfaction of a court of competent jurisdiction, that the civil rights of any individual—i.e. the public good, demands an examination of such buildings, that court will so order, and the power of the State must and will enforce such order. As for instance—if it is *proven* that a person is detained in such an institution against his or her will, the court will order such person to be brought into court, and the power of the State will execute such order.

Again, the language of the inquiry is "a monastery in which women shall be immured *never to come out again*."

This is contrary to the words of our National and State constitutions, and to the spirit of all republican institutions, and particularly abhorrent to American ideas.

Chancellor Kent says, "personal liberty is an absolute right belonging to individuals in a single, unconnected state. It is a natural, inherent, and *unalienable* right."—Kent's Commentaries, Vol. 2, p. 1.

There is no rule or principle in American civil institutions which recognizes in any individual a right to surrender personal freedom to the perpetual control of another. Chitty and Parsons, the first an English, and the latter an American writer on the law of contracts, term all such agreements illegal, because they tend to immorality, or are contrary to public policy. This part of the inquiry might be pursued much further, and many legal and political writers cited. The few suggestions made are enough to show beyond dispute, that the rules of the monastic institutions are in direct opposition to certain foundation principles of civil government; principally because the public is shut out from a knowledge of the disposition of the inmates, and thus prevented from affording protection when and where needed.

Second inquiry: Has such an institution a right, according to the laws of our State, to bury its dead within its own precincts, and without a physician's certificate?

Legal opinion: The second inquiry refers to the State and City police. The State provides for recording all deaths; but the act is not mandatory; the language is "may." The City Charter, by Sec. 23, empowers the City Government "to regulate the burial of the dead, and to prohibit interments within such limits as it may prescribe." The ordinance enacted by the authority of the above section of the charter forbids opening any new cemetery or burial place within the limits of

the lamp districts. It forbids the burial of any deceased person without a permit from the City Clerk; and it provides that such permits shall be issued upon the certificate of the attending physician or coroner—and now, the county physician.

The second inquiry is answered in the *negative*.

Third inquiry: What portion of the Dominican monastery in the eleventh ward of this city is exempt from taxation, and what portion of it is liable to be taxed?

Legal opinion: To the third inquiry I find no reported case in which our New Jersey courts have considered this question, as applied to such institutions as monasteries.

The language of our statute is, "all colleges, academies or seminaries of learning, public libraries, school houses, buildings erected and used for religious worship, and the land whereon the same are situate, necessary to the fair use and enjoyment thereof, not exceeding five acres for each one," are exempt from taxation. Guided by the application of this language, made by our courts to the land and buildings of all other religious denominations, my opinion is that the Dominican monastery, including all the buildings connected therewith, together with not more than five acres of land is exempt from taxation; unless the fact that portions of the buildings are used for what may be called manufacturing purposes, shall exclude them from this application. This point is a nice one, and I am not able to find that it has ever been adjudicated upon in this country.

It is clear, therefore, from a survey of these legal opinions, that the spirit of Archbishop Corrigan and all these monastic leaders is in opposition to American ideas of civil government; that these nuns have done wrong in surrendering to them their conscience and personal freedom; that this monastery has no right to bury its dead in the crypt provided; and, that that portion of it used for manufacturing purposes is as liable to taxation as any stained glass manufactory in this City.

We are told that this monastic prison is a perfect paradise. If this is true, why give it the form and appearance of a prison? Why enclose it with such a high fence, and build such strong walls about it, and guard it with iron gratings? If it be paradisaical that is what the world needs. If these nuns are so pure and good, why let them come and go at their pleasure, and their union with and interest in society will purify and exalt it. If this institution is so good, why circumscribe its goodness? Nay; rather let all feel its sacred influence. But Rome knows better than to do this. Once admit the public to its secrets, and its powerful spell over the young and ignorant is forever broken.

VI. *Finally, this institution is bringing into prominence a class of monks whose cruelty in the persecution of heretics fills many a dark page in ecclesiastical history.*

The founder of this order was Dominic de Guzman a Spaniard. Early in his priest life he attempted to convert the Albigenes in France by preaching to them. Many authors

affirm that when he failed to convert this sect in large numbers there was begun, by his authority, a cruel persecution of these heretics, out of which finally sprung the *Inquisition*. This statement, however, is positively denied by Catholic writers. One fact, however, is affirmed by his biographers, which shows him to have been guilty of fraud. Near Toulouse, a doctrinal exposition was drawn up by both sides. The Catharists would not accept that prepared by Dominic and his priests. Both manuscripts were, therefore, committed to the test of fire, Dominic's remaining untouched by the flames. A second time at a later period, the test of fire was applied, and Dominic's manuscript did not burn. He said that a miracle had been performed, but the Catharists knew that they had been the victims of a fraud.

It is also an historical fact that the Spanish Inquisition, which existed for five centuries in that country, was under the control of the Dominicans. Two Dominican monks were the first Inquisitors. Torquemada, the anaconda of Spanish history, was a member of this order, and for years the great inquisitor general. It was he who established that horrid tribunal in a number of the principal cities in Spain. When Napoleon entered Spain and established himself near Madrid the council of the Inquisition refused to accept his authority. Hearing of their resistance, he took his pen, wrote in few words on a slip of paper, Dec. 4, 1808, an order to arrest the Inquisitors, abolish the Inquisition, and sequester its revenue. This, however, was not done until the following year, and then only because the police, or guards, of the Inquisition attempted to arrest one of Napoleon's colonels as he was walking one of the streets of Madrid. This so enraged the French that the gates of the Inquisition were compelled to open to the Imperial army. By the aid of water poured over one of the marble floors, a seam was discovered, and on lifting up one of the slabs, an opening was found which led down to an under-ground apartment. The following description of what was seen in this horrible place appeared some years ago in the *Philadelphia Christian Observer*: "As we reached the foot of the stairs we entered a large square room, which was called the Hall of Judgment. In the centre of it was a large block, and a chain fastened to it. On this they had been accustomed to place the accused, chained to his seat. On one side of the room was one elevated seat, called the Throne of Judgment. This the Inquisitor General occupied, and on either side were seats less elevated for the Holy Fathers when engaged in the solemn business of the Holy Inquisition.

"From this room we proceeded to the right, and obtained access to small cells, extending the entire length of the edifice; and here such sights were presented as we hoped never to see again. "These cells were places of solitary confinement, where the wretched objects of inquisitorial hate were confined year after year, till death released them from their sufferings, and

there their bodies were suffered to remain until they were entirely decayed, and the rooms had become fit for others to occupy. To prevent this being offensive to those who occupied the Inquisition, there were flues or tubes extending to the open air, sufficiently capacious to carry off the odor. In these cells we found the remains of some who had paid the debt of nature; some of them had been dead apparently but a short time, while of others nothing remained but their bones, still chained to the floor of their dungeon. In other cells we found living sufferers of both sexes and of every age, from three-score years and ten, down to fourteen or fifteen years—all naked as when born into the world! and all in chains!

"We then proceeded to explore another room on the left. Here we found the instruments of torture, of every kind which the ingenuity of men or devils could invent. The first was a machine by which the victim was confined, and then, beginning with the fingers, every joint in the hands, arms and body were broken or drawn one after another until the victim died. The second was a box, in which the head and neck of the victim were so closely confined by a screw that he could not move in any way. Over the box was a vessel, from which one drop of water a second fell upon the head of the victim—every successive drop falling upon precisely the same place on the head, suspended the circulation in a few moments, and put the sufferer in the most excruciating agony. The third was an infernal machine, laid horizontally, to which the victim was bound; the machine then being placed between two beams, in which were scores of knives, so fixed, that by turning the machine, with a crank, the flesh of the sufferer was torn from his limbs in small pieces. The fourth surpassed the others in fiendish ingenuity. Its exterior was a beautiful woman, or large doll, richly dressed, with arms extended, ready to embrace its victim. Around her feet a semi-circle was drawn. The victim who passed over this fatal mark touched a spring, which caused the diabolical engine to open; its arms clasped him, and a thousand knives cut him into as many pieces in the deadly embrace.

"The sight of these engines of infernal cruelty kindled the rage of the soldiers to fury. They declared that every inquisitor and soldier of the Inquisition should be put to the torture. Their rage was ungovernable.

"The Colonel did not oppose them; they might have turned their arms against him, if he had attempted to arrest their work. They began with the holy fathers. The first they put to death in the machine for breaking joints. The torture of the inquisitor put to death by the dropping of water on his head was most excruciating. The poor man cried out in agony to be taken from the fatal machine. The inquisitor general was brought before the infernal engine called 'The Virgin.' He begs to be excused, 'no,' said they, 'you have caused others to kiss her, and now you must do it.' They inter-

locked their bayonets so as to form large forks, and with these they pushed him over the deadly circle. The beautiful image instantly prepared for the embrace, clasped him in its arms, and he was cut into innumerable pieces. The Colonel said, that he witnessed the torture of four of them—his heart sickened at the awful scene—and he left the soldiers to wreak their vengeance on the last guilty inmate of that prison-house of hell.

“In the mean time it was reported through Madrid that the prisons of the Inquisition were broken open, and multitudes hastened to the fatal spot. And oh, what a meeting was there! It was like a resurrection! About a hundred who had been buried for many years were now restored to life. There were fathers who found their long lost daughters; wives were restored to their husbands, sisters to their brothers, and parents to their children; and there were some who could recognize no friend among the multitude. The scene was such as no tongue can describe.”

CONCLUSION.

And now my friends I hope that you discern at least the spirit of this institution. It is a Romish *shrine* to which in time pilgrimages will be made; it is an *idol temple*, in which the Virgin and the Host are solemnly worshipped; it is a *place* where lovely woman may stoop to folly and die to hide her shame; it is an *altar* at which the privilege to commit sin and crime may in time be bought; it is a *walled fort* that defies law and human right; it is under the direction of the descendants of that order which for centuries made Jew and Protestant in Spain groan in agony and blood and death.

Happy for America's sons and daughters will be that day when this monastery and all similar institutions are razed to the ground by the strong arm of the civil law, and when the voice of the State and the nation declare that no more shall be built.

I have felt it a duty to lift up my voice against *monachism* in the *Roman Catholic Church*. I have showed you that it is a heathen institution grafted on the tree of pure Christianity; that it assails the most vital truth of God's word, justification by faith alone; that it defies human sanctity and lowers the worship of Christ; that its spirit is proud, rapacious, and cruel.

I have also shown you what Rome intends to do with Monachism here; to make a parasitic class; to hoard great treasures of wealth; to encourage all kinds of foolish superstitions; to make and multiply hot-beds of licentious profligacy, and other correlative crimes; to endanger our personal safety and liberty; to throttle public education; to control our public benevolent institutions; in fact to restore the degeneracy of the Middle Ages.

And so, again, I say beware of the spirit, that evil spirit which refuses, and clasps, and chains the *Holy Bible*; which,

when it can, condemns and burns all who teach contrary to her traditions ; which endeavors to subvert and ruin all liberal government, saying: the people must have a master, and that master is the Pope; which says it is right that Christians should murder their princes, fathers and children if the Pope demands it ; which says the Pope of Rome is *infallible*, and can be judged of no man ; and which has made a track through the centuries marked by burned bibles, martyr's ashes, torn and mangled bodies of men, women and children, and which to day is hard at work to enslave liberty and imprison truth.

For the leaders of this Church there is no hope of reformation ; they will die within its folds, engaged in their unholy work. For the masses of its people, and especially for those who flee from its iniquities, thank God we have the cross of Christ, our Protestant homes, and a free church in a free state. Let us give them the open Bible and teach them to read it by reading it more frequently ourselves. Let us hold up the redemptive power of Christ's cross in pulpit, song, and personal experience. Let our Protestant homes mold, and purify and exalt the homes of Catholics by their helpful, social, Christian spirit. Let them know that we regard the State as supreme in matters of government, and that the Church is free to be good and do good ; but not to oppress either those who believe or reject its teachings. Let Catholics know that they are welcome to attend the services of the Protestant Church ; welcome to its sacred and inspiring fellowship ; welcome to its mode of worship, distinguished by its simplicity, sincerity, and heartiness. Let Protestants borrow none of the forms of Rome, but by the dissemination of knowledge, and the true love of the Christian heart show them the better way, and win them to walk therein.

We hear their convent bell ring at least seven times every day. To me it has a doleful, ominous sound. Let us raise aloft the bell of American freedom, and

“ *Ring out* the grief that saps the mind,
 Ring out the narrowing lust of gold,
 Ring out the darkness of the land,
 Ring out the false—*ring in* the true,
 Ring in the love of common good,
 Ring in the love of truth and right.
 Ring in the Christ that is to be.”





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